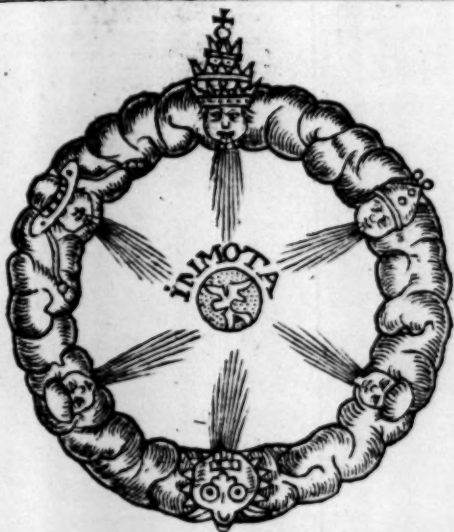


Balme from Gilead

TO
Recover Conscience.

In a Sermon Preached at *Pauls-Crosse*,
Octob. 20. 1616.

By SAMUEL WARD, Bach. of Divinitie,
and Preacher of *IPSWICH*.



Printed at *London* by T. S. for Roger Jackson, and William
Bladen, and are to be sold neare the Conduit in Fleet-street,
and at the signe of the Bible at the great North-
dore of *Pauls* 1616





To the READER.



*V*ouchsafe, good Reader, in a word or two to understand the occasion of bringing this MEDITATION to the Presse, that was purposed onely for the Pulpit: the rather for that it commeth not from the Authors owne hand; who would no doubt more exactly haue polished it, could hee haue beene perswaded to publish it himselfe. But hee, out of his modestie (as hee deliuered it, not like a

To the Reader.

Scholler his Lesson learned without Booke, nor brought with him any intent to haue it further made publike, so) could not be induced (though instantly laboured both by my selfe and many others, desiring further fruit of so learned and religious a Labour) eyther to publish it himselfe, or to haue any hand at all in the publishing of it.

Howbeit at length, upon extreame importunitie (rather to preuent the wrong that by imperfect Copies printed he might otherwise sustaine, then to satisfie such as were earnest suitors to him for the same) hee was with much adoe drawne before his departure from the Citie, to deliuer his Notes to a friend, (with reference of the whole businesse, to the iudgement and discretion of others, to deale in, and dispose of as they should deeme fit,) who being present at the speaking of it, with the Authors Notes, and his

To the Reader.

his owne helpes, hath done his endeavour to penne it as neare as hee could, to that which by the Author himselfe was then deliuered. Which though it be not altogether verbatim the same, yet it is hoped that there is not any thing materiall wanting, that the diligent hearer shall desire: besides that hee shall finde some things ouer and above, that straits of Time and default of Memory were then a meates to keepe backe.

If any aske, what needed such importunitie in this businesse, there being already so many Sermons abroad, that euen Printers themselues complaine, that the Presse is oppressed with them? I answere: True it is, that there are Sermons indeede abroad by some more then enough; but yet not enough (I dare say it) such as this is, that deale so pithily, so effectually, in points of practise so necessary, so ordinary, as this

A 3 doth;

To the Reader.

doth; wherein Learning and Pietie, delightfull manner of handling, together with profitable and usefull matter, so concurre, that if it please not any, they are those alone, whose prophane palates can relish nothing that sauoureth of grace, though neuer so delightfull otherwise: if it profit not any, it is to be feared they are such, whose corrupt Consciences are growne well-neare irreuerable, if not wholly incurable.

But I am loath to be long, where the worke it selfe is not. This little be spoken rather in way of Apologie for my selfe: and such others as urged the publishing of it, then in commendation of the Worke, which in the very reading of it, to any iudicious, ingenious, and religious, will sufficiently commend it selfe. For my selfe, considering the generall approbation giuen it by all sorts that heard it, together with the earnestest

To the Reader.

nest suites of many others, so instantly desiring it upon their reports, and finding upon view and surueigh the thing it selfe fully to answer both the reports of the one, and the desires of the other, I was right willing and ready (as bee speaketh in Plato) though once barren hitherto in this kinde my selfe, to performe some Midwinc-like office to another, for the farther enlargement of so generally blessed, and so deservedly desired a birth. Wherein if thou shalt chance to finde any defects, consider but (I pray thee) how hard a thing it is for another (though not unskilfull) to perfect a worke that some curious Artist hath left unfinished.

And so wishing onely, that it may through Gods gracious assistance, eyther worke into, or encrease in thee a good Conscience, and the comfort thereof; I leaue the Worke to thy perusal, and it to his blessing, whose
gift

Socrates apud
Plat. in Theæt.

To the Reader.

gift a good Conscience is, and with whom, beside the present comfort of it here, is a plentiful reward reserved for it else-where.

Thine in Christ,

THOMAS GATACRE.

Balme



Balme from *Gilead*,
TO
Recover *Conscience*.

HEBR. 13. 18.

*For wee are assured, that wee
have a good Conscience, desiring
in all things to walke honestly.*



Will vse no other Pre-
face, but the short one
before my Text; and
that not as a Preface,
but in way of earnest suite, *Pray
for mee*: For I desire this day, in
treating of a GOOD CONSCIENCE,

B

both

both so my selfe to keepe and discharge one, and so to speake home to yours, that the *dead Consciences* may heare the voyce of God in my Text, & be quickened, the *secure* ones awakened, the *troubled* ones comforted, the *tender* confirmed, the *good* bettered, and *all* receive some light and life: that wee may all depart hence in the peace of a *Good Conscience*, *assured* (with our Apostle) *that we have a good one, desiring in all things to walke honestly.*

This worke, God witnessing to my Conscience, I much desire to doe; and in so doing, I know I desire a worthy worke: A worke so highly and peculiarly needfull for these times, that a sharpe Seer of them, was often heard to pray, that God would stirre vp some to write and preach of this Argument: and another to *Augustines* wish, *That hee might heare Paul preach*

preach, added his owne; *That the Text and Theame might be* CONSCIENCE: they both saw it gasping, drawing on, and dying; and therefore desired that some life might be put into and kept in it, before it should be vtterly overwhelmed in death and darknesse.

The time indeede was, in the beginning of Time, when *Adam* by his first Sinne brought death vpon his Soule, and caused it to raigne ouer all the powers of it, that this Facultie had most life left in it, like *Iobs* Messengers to tell newes of the great losse. This little sparke was left fresh, to shew what great light had beene extinguisht; but now this also through affected blindness and wilfull malice, is so smothered and suffocated, through a daily custome of sinning, the eyes of it so pecked out, the mouth so stopped, the

B 2

very

I

*Scintilla reliq.
recta rationis.
Lips.*

very heart of it so wounded and quelled, that (as the world iustly complaynes) it is dead long since; yea, long since buried in the graue of habituall sinning, with the stone of hardnesse rouled vpon it; that, as *Mary* said of *Lazarus*, the very name of it is growne vasaunoury, odious, and I feare ridiculous in the eares of many. Is it not then high time for the Lord to worke? and for vs to see if by crying aloud (as *Elias* said of the dead Idoll) wee may fetch life againe into it, which is the very life of our spirituall life, and soule of our soule?

2

The time is now come vpon vs, wherein men affect and desire good Names, Estates, Wiues, Houses, good Cloaths, good euery thing; but content themselues with meane and vile Consciences, which ought to be the chiefe and onely

onely good : Wherein men loue
to exercise and shew, in Preach-
ing, in Hearing, in Trading, and
all manner of conuersing , their
Memorie, their skill and cunning,
and al other their *good parts*, as they
call them, neglecting this which
is the WHOLE of a Man ; and
despising *Pauls* Exercise, and *Pauls*
Policie, To haue a good Conscience
before God and Man : Wherein
men loue Preaching indeede and
knowledge, but not wholsome do-
ctrine ; Preaching to the Consci-
ence and knowledge of them-
selues : which makes this Pulpit
and Church-yard full of Polemi-
call and Schoole-diuitie ; while
the plaine, practicall, and asketi-
call part lyeth vntilled and vnre-
garded : which maketh Citie and
Country full of Craft and Cun-
ning, but voyd and destitute, not
onely of the power but shew of

Acts 25. 14.

1 Cor 14

Conscience. All which maketh me to chuse rather with the Apostle to speake five words to the Heart, then tenne thousand to the Eare; yea, one to shew you a good Conscience, then ten thousand to shew all the Science in the world. Sermon you heare vpon Sermon, till this *Manna* comes out at your nostrils: but as one said of Lawes; one is yet wanting for the practising of all the rest. Now Conscience is the spring of Practise, and the Wheele that must set all the rest on going: Is it not high time to speake to Conscience, that wee be no longer hearers onely, but doers also?

3

The time is now approaching, as wee may easily discerne, if wee haue not drunke or slept out our eyes, as in the times of *Nash*, in which Christ is powring out his Viols vpon the earth: and shortly, where-

wherein the Booke shall be opened, these clasped and sealed Bookes of our Consciences, the Contents whereof are now like Letters written with the Iuyce of Orenge, that cannot be read till it come to that fire which shall make the secrets of all hearts legible; yea, euery the least Fraction, euen the least idle thought or speech: all which are faithfully registred in them? Is it not then high time to looke into these Bookes, to cast vp these Bookes; yea, to be well skilled and versed in them, for the sake and rectifying whereof all other good Bookes are written, that we might be able to proue and examine our selues, whether vpon good ground wee can say with our Apostle; *We are assured we haue a good Conscience? &c.*

Which Text when I reade and pronounce, which I doe that you

Acts 24.

may well vnderstand, mee thinkes I heare *Pauls* voyce, and discerne his Spirit, as the Mayd knew *Peters* voyce. I heare him vse the like appeale in the very like case, when the *Hebrewes* accused him, and *Ananias* bade smite him on the mouth; *I haue in all good Conscience serued God to this day.*

In the selfe same case, when they hyred *Tertullus* to paint him out with his Rhetoricke for a pestilent fellow, a troubler and commotioner of the *whole world*, hee vseth the like prouocation; *I endeavour alwayes to haue a good Conscience towards God and man.* The very like protestation against the surmises of the same *Hebrewes*, *Rom. 9.* Yea, so often, that *2 Cor. 1. 12.* he cals this, and Chaynes, his owne glory: *This is my boasting, a good Conscience.* So that as wee discerne Ships by their Flagges, so

so may wee *Paul* by this flagge of comfort and defiance, which hee hangs out almost in euery Epistle; and if we may guesse at the whole cloath by the List, this Epistle, as this Triumph, is his: And worthily indeed becomes it this chosen vessel, to glory in this choise Jewell, with which the whole world compared and weighed in the Ballance, will be found as light as drosse and vanity, and without this, Losse, Dung, and vexation of Spirit. For mine owne part, when I view this triumph, and the Apostle so frequently and so confidently vsing it; I professe my selfe deeply affected therewithall. The world hath many stately sights, glorious objects, as namely strong Towers, tall Ships vnder saile, Armies vnder Banners, sumptuous Buildings, pleasant Orchards and Groues: but when I represent to my selfe,
when

when I seriously conceiue and consider *Paul*, riding in this triumphant Chariot, aduanced aboue the reach of mens thoughts and tongues, yea aboue all sublunarie changes, all the fore-mentioned are in mine eyes, but stately bables, pompous fantasies, painted Pageants. Did *Paul* in the fruition of this, enuie *Agrippa's* golden chaine? No: It was but for manners sake *Paul* excepted his Chaine. And he that hath this good, needes not enuie, I say, not any greatnesse here present: No not *Nabuchadnezzers* stalking in his magnificent Galleries, built for his honour: The great Turke garded with his Ianizaries: The triple-crowned man of pride riding vpon mens shoulders, and treading vpon Emperours neckes: Much lesse the rich Foole in the Gospell, with his goods increasing, and Barnes enlarged: or the rich Glutton,

Glutton, with his delicate fare and purple rayment, or any other glistering apparences of happinesse, which dazle the eyes of the doting world. Let become of the rest what will, so that this be my Lot and portion (which euer let be my wish about all wishes) that through Gods grace and Christes blood, I may haue a *good conscience*, and be assured that I haue one, *desiring in all things to walke honestly.*

In which Text or * Woofe of Scripture, which I may call *Pauls Triumph*, I finde these Threeds: 1. The excellent matter, *A good CONSCIENCE*: 2. The glorious manner, *A certaine confidence.*

The Trophies are not meane and base, but the richest gift which Christ ascending on high, left vs to reioyce in, a *good conscience.*

The boasting is not vaine: it's no fantastickall opinion, no fanaticall
Reue-

* σάμας καὶ
ὕψος τῆς
γλαφύρας.

Serius gloria.

Serius triumphus.

Reuelation, but a true perswasion; *wee are assured*: It's no audacious presumption, but a grounded assertion, built vpon these foure pillars, as so many Characters of a good conscience, 1. *Desiring*, 2. *In all things*, 3. *To walke or conuerse*, 4. *Honestly*.

Now that wee may more distinctly apprehend the Contents of the Text, and that which is best of all, attaine the scope and subiect-matter thereof, which is the end of all, a **GOOD CONSCIENCE**; because many talke of Conscience, few know it; I will first discover the Nature of it, which hath beene darkned by Schoole definitions, and Rhetoricall descriptions.

Secondly, because many slips and bad ones goe for currant and good ones: most bragge of a good one, and fewest haue it, I will shew you the goodnesse thereof, where-
in

in it consists, how it is made good, and how it is distinguished from seeming good ones, and how by foure infallible Characters it's certainly approoved and knowne to be good.

Because it's a dead commoditie, a Grape of *CANIAN*, the sweetnesse whereof few haue tasted, and they that haue it cannot vtter it; I will shaddow out the excellencie of it, as my poore skill and experience will allow me.

Lastly, when I haue taught Conscience to know it selfe and it owne worth; I will set it a worke to doe it office in the application of the points of this & all other Sermons.

Briefly collect and remarke the heads.

1. *What Conscience is.*
2. *What a good one is, how it may be discerned from bad ones, & knowne to be good.*
3. *How*

3. *How good a thing it is.*
 And 4. *What is the use, office and effect of a good one.*

The first Part.

For the Nature of it. Things that are neereſt, and moſt neere-ly concerne vs, are commonly far-theſt off our knowledge and re-ſpect. As God, that is in vs and neere vnto vs : our owne faces and viſages are hardieſt knowne, hard-lieſt remembred. Som fooles doubt whether there be ſuch a thing in them, yea or no. *Origen* thought it a Spirit or *Genius*, aſſociated to our ſoules, to guide and tutour them: but this is like ſome of his other conceits. The carnall Atheiſt thinks it a melancholy humour of the bodie, and ſo thinks all the checks thereof to be effects of Humour. The Schoole-men ſomewhat acuter, thought it, ſome, an habite,
 ſome,

some, an act of the soule. The latter Diuines, a faculty of the intellectuall part: but the trueth is, it's no such In-mate, no such Guest of the soule, but an in-bred faculty of it: *A noble and diuine power planted of God in the soule, working vpon it selfe by reflection*: Or thus. *The soule of a man recoyling vpon it selfe.*

A *facultie* I call it, because it produceth acts, and is not got & lost as habits are, but is inseperable from the soule, immoueable from the subiect, as neither acts nor habits are, which is *Thomas* his chiefe reason to proue Conscience an act, *quia deponi potest*; the cleane contrarie whereof is true, though indeede one might thinke some had layd aside and lost their Conscience.

A noble Facultie I call it, because so admirably strange in the reciprocall working of it. The eye of man sees not it selfe but by the helpe

*Cum alia scit
animus scientia
dicitur, cum seip-
sum, Conscien-
tia, &c.
Hugo & Ber-
nardus.*

helpe of a looking-glasse : neither hath any creature in this world this priuiledge and propertie besides the soule of man. I giue it roome, and place it in the whole soule, and thrust it not, as some haue done, like a Spider, into some corner of it, as if it were a part of a part; whereas the operation and power of it is circumscribed in no narrower bounds then the soule it selfe, and therefore the Hebrewes more aptly call it לב Heart or Soule, and the Grecians καρδια. *If our heart condemne vs.* 1 Ioh. 3. 20.

It hath indeed the Vnderstanding for the Throne and Pallace thereof, where it is chiefly resident, whereby it exerciseth the principall functions, from whence commonly it hath it name *Conscience*, as the Emperour of *Russia* from *Mosco* his chiefe Citie: and looke how the soule it selfe is chiefly seated in the head,

head, and there performeth the chiefe actions of Reason, Discourse, and Sence, yet is in all and every part of the body, and in them performeth, baser and meaner offices of Nourishment and Motion: right so the Conscience keepeth a compleat Court in the whole Soule, commonly called *Forum Conscientia*.

In the Vnderstanding part it is a Iudge, determining and prescribing, absolving & condemning *de iure*. In the memory, it is a Register, a Recorder, and Witnesse, testifying *de Facto*. In the Will and Affections, a Iayler and Executioner, punishing and rewarding. Say wee not in common vse of Speech, which is the Emperour of Words, My Conscience tels mee I did or did not such a thing, which is an Action of the Memorie? my Conscience bids mee doe, or forbids

C me

me to doe this or that, which is but an Action of the Will: It smites mee, it checkes mee, it comforts, or it torments mee: what are these but Actions of the Affections recoyling vpon the Soule? But if any list to contend about these subtilties, *Conscience* tells them, it hath no such custome. *Conscience* falsly so called, delighteth to languish about Questions not tending to Edification; Let vs rather turne our eyes, to behold and wonder at the Diuine royalties and endowments of it, it being in man the principall part of G O D S Image, and that by which Man resembleth most the *Autarchie* and selfe-sufficiencie of G O D, which I graunt is proper to his Infinitenesse, to be content and compleat within it selfe: but vnder him, and with his leave and loue, this Facultie makes man selfe-

selfe-sufficient and independent of other Creatures; like vnto those selfe-mouing Engins, which haue their Principle of Motion within themselves Thus, *Adam* when hee was alone, was not yet alone and desolate, but might conuerse with this his Conscience, as well as with a thousand Companions and Acquaintances.

Secondly, God hath given it more force and power to worke vpon men, then all other Agents whatsoeuer: It being internall and domesticall, hath the aduantage of all Forraigne and Outward. Man in this respect being like to the Earth, immoueable of all the vvindes, though at once they should blow from all the points of the Compasse, yet easily shaken by a vapour from within: whence it is that the Approofes and Re-proofes of it, are so powerfull and

C 2 terrible;

terrible, the one chearing more then any Cordiall, the other gnawing more then any Chest-worme; tormenting worse then hot Pincers, boyling Caldrons, Rackes, Strappadoos, or what other the cruelty of Tyrants hath inuented. If one had Angels daily ascending and descending, as *Iacob* had to comfort him, it were not so comfortable, or if langold or coupled to Dinels, no more terrible.

Lypa. Pol.

Thirdly, it being indiuidual and inseperable, there is no putting of it to flight, or flying from it: *Nec fugere nec fugare poteris*. It was bred and borne with vs, it will liue and die with vs. Agues a man may shake off, Tyrants and ill Masters a man may flie from; but this saith (as *Ruth* to *Naomi*) *I will goe with thee whither so euer thou goest*. It hath more immediate

uate deputation and authoritie
from GOD (of whom all principalities
and powers receiue theirs) then
Angels, Kings, Magistrates, Father,
Mother, or any other Superiour.
It's onely inferiour to GOD: It is
a certaine middle thing betweene
GOD and Man, and hath the dignitie
of Earles and Nobles, that are *Comites Regum*.
And so *Paul* is bolde, *Romanes 9.*
to call his Conscience a Co-witnesse
with GOD; whence it hath the Name
Conscience, there being no other
Creature with vvhom it can beare
witnesse: none knowing vvhats in
Man, saue God, and the Spirit, or
Conscience which is man; which makes
Paul ioyne them in one Appeale,
Romanes 9. It's his Spie and
Intelligencer in our bosomes and
Bed-chambers: a most exact Notarie
of vvhats euer vvee thinke or

*Præiudicium
extremæ Iudicij.
Tertul.*

doe : It's his Lieutenant, and vnder him the principall Commaunder, and chiefe Controller of Mans life, yea, euery mans GOD in that sence that *Moses* was *Aarons*. It's the surest Prognostication and Præ-iudgement of GOD'S last Iudgement, and best Almanack within a Mans owne breast, foretelling him vvhat will become of him at that day.

Wonderfull is the Greatnesse and Soueraigntie of it: Oh men therefore, and oh Consciences, know your selues, and in this sence loue, respect, and reuerence your selues more then all other Creatures, Friends and Acquaintance: If they could speake, they would say to mans Conscience, as the people to *Dauid*, a thousand of vs are not equall to thee in worth. It fares with Conscience as with simple Constables;
Many

Many an Officer, if hee knew his place, vwould stand more vpon it, and take more vpon him then hee doth. The Husband-man vvere happie, if hee knew his happinesse: The Horse vvere strong, if hee knew his strength. Conscience, if it knew it power and authoritie, would not suffer it selfe, so to be silenced, abused, snibbed, and kept vnder, being vnder G O D, the Lord Controulour of the Soule, and Superviour of our life.

The second Part.

Thus haue wee seene in part the greatnesse of Conscience: doth it not concerne vs now to see the goodnesse of it? the greatnesse of it making it, if good, nothing better, if bad, nothing worse; the surest Friend and the seuerest Foe,

Whose heart burnes not vvithin him, to heare wherein that goodnesse confists, and how hee may come by it ?

The goodnesse of it , is the peace of it , for stirring , accusing, and galling Consciences , are consequents of Sinne , and presuppose some euill.

They secondly proue good vnto vs onely by accident , and Gods goodnesse , vvhich maketh them as afflictions, gather Grapes of Thornes : yea, all things worke to the best of his beloued , as Physitians doe Poysons in their Confections.

And thirdly , they doe not alwayes produce this effect. Sometimes, as Sicknesse and Purgations, they are in order to health, as in the lewes, *Act. 2.* Oftentimes as in *Caine*, *Judas*, *Achitophell*, they destroy their owners.

Good

Good Consciences therefore, properly to speake, are onely quiet ones, excusing and comforting; but here take heede the Diuell, the great Imposter of our Soules, put not vpon our folly and simplicitie, three sorts of quiet ones, as hee doth to most. The *Blinde*, the *Secure*, and the *Seared*.

Blinde and ignorant Consciences speak peace, or hold their peace, because they haue not skil enough to accuse and finde fault: they swallow many a flie, and digest all well enough. While the scales were vpon *Pauls* eyes, hee was aliue and quiet: he thought Concupiscence, the sincke and breeder of all sinne, to be no sinne. Such Consciences discern sinnes as wee doe Starres in a darke night; see only the great ones of the first magnitude, whereas a bright Euening discouers millions: or as wee see a few moates in

in darke houſes, which Sunne-light ſhewes to be infinite. Such thinke good meaning will ſerue the turne, that all Religions will ſaue, or a *Lord haue mercy on vs*, at the laſt gaspe: and that which is worſt of all, they loue to liue vnder blinde Sir *Iohns*, ſeeke darke corners, ſay they are not Booke-learned, nor indeede will ſuffer their Conſciences to proue good Lawyers in Gods Booke, leaſt they ſhould proue common Barrettors. The Law which Nature hath engrauen they tread out with ſins, as men do the ingrauiings of tombes they walk on, with foule ſhoes: they dare not looke in the Glaſſe of Gods Law, which makes ſin abound, leaſt the foulneſſe of their Soules ſhould affright them. A number of ſuch ſortiſh Soules there be, whoſe Conſciences if God opens as he did the eyes of the Prophets Seruant, they ſhall

shall see Armies and Legions of Sinnes and Diuels in them.

In as pittifull a plight as this, are secure, sleepey, and droulie Consciences, who see, but will not see; with whom Sinne, Sathan, and their Conscience is not at Peace, but at Truce for a time: safe they are not, onely secure they be and carelesse. These sleepe and delight in sleeeping; and two wayes especially, the Diuell pipes and luls them asleepe, by Mirth, & by Businessse. Ease and Prosperitie slayes some fooles, Wealth and Hearts-ease, like *Dalilah*, rockes them asleepe on her lap: Iesting and merry tales, eating and drinking casts them into a spirit of slumber, and puts their Sinne and Iudgement farre away, and makes them say they shall neuer be moued. While they prosper and flourish in the world, their Consciences deale as
Creditors

Creditors with their debtors :
whiles they are in trading and do-
ing, say nothing to them, but if
once downe the winde, in sicknes,
crosses and pouertie, then Arrest
vpon Arrest, Action vpon Action,
then come the Fowles of the Aire
and seaze vpon the sicke Soule, as
the Rauens vpon sicke Sheepe,
write bitter things against them,
and make them possesse the sinne
of their youth. Marke this you
that dwell at ease, and swimme in
wealth in *London*. Your Conscien-
ces that lie stil like sleepey Mastiues;
in plague times and sweating sick-
nesses, they flie in the throate: they
flatter like Parasites in Prosperitie,
and like Sycophants accuse in Ad-
uersitie. Businesse also and Cares
of this life choake the Conscience,
and the voice of manifold employ-
ments drowne the voice of Con-
science, as the Drummes in the Sa-
crifices

crifices to *Moloch* the cry of the Infants. And such Consciences are quiet, not because they are at Peace, but because they are not at Leasure. Marke then you that haue Mills of businesse in your Heads, whole *West-Minster-Hals*, *Bursses*, *Exchanges* and *East-Indies*, (as I feare many of you haue whilst I am speaking to your Conscience,) that making hast to be rich, overlay your braines with affaires, are so busie in your Counting-house and bookes, and that vpon this very Day, that you neuer haue once in a week, or yeere, an houres space to conferre with your poore Consciences; yea, when did you? Let your Consciences answere within you. No, but if at a Sermon you appoint them a time, and say you will, you disappoint them and say as *Agrippa* to *Paul*, *Wee will heare thee another time*: and for

for the most part doe as hee did, that is, neuer heare them againe.

All these sleepers haue but a frensie mans sleepe; this Tranquillitie will be sure to end in a Tempest.

Yet in a more horrible case, and step nearer Hell, are such as feare their Consciencences with an hot Iron, harden them of purpose; as men doe Steele, by quenching the motions of them; brand them with often sinning against their checking; fleshing tender Nouices with this counsell, when their Consciencences trouble them for any thing, then to doe it the rather, and so they shall heare no more of them: and so it proues through Gods iust iudgement, giuing them ouer to a reprobate sense, that their Consciencences serue them as *Moses* did *Pharaoh*, hauing receiued many repulses, and at last commanded to come

come no more in sight, forbare
to lose any more breath vnto him,
but complained to God, who
swept him and his Hoast away
with a finall destruction.

When Tutors and Pædagogues
are weary with Pupils, they giue
them ouer to their Parents fury:
these are *αὐτοκατακρίτοι*, and to these
villaines there is no peace, saith
my God, and my Text. These
mens Consciences if euer they a-
wake, (as seldome they doe) they
awake as *Jonas*, in fearefull asto-
nishment; and if they sleepe out
this life till their long sleepe, yet
their Condemnation sleepeth not.
Thinke of this you monsters, scor-
ners, and mocke-Gods, that for-
get your Consciences, least they a-
wake and teare you in pieces. Be
not my Brethren deceiued with a-
ny of these deceiuing Consciences;
Children of darknesse: Though
Conscience

Conscience be not vsually mocked, yet many *deceiue their owne heart*, *Iames 1. 26.* for want of examination. Many say and thinke in their Consciences, that they haue good Consciences; when God saith, Oh that this people had such a good Conscience: and so *Paul* speakes in my Text, as once to *Agrippa*, *Oh that you were as I am, assured that you haue a good Conscience, desiring, &c.*

What then is a good Conscience? That which speakes Peace with Gods allowance, which is a Messenger of good things between God and vs, that vpon good grounds, is in good tearmes with God: It lyes in the lawfull peace of it, and not in integritie and freedom from sinne. If my Conscience accuse mee not, yet am I not thereby iustified, God is greater then my Conscience. If any Conscience

science say to any man, hee hath no sinne, it lyes in the throte, and is a Lye. *Adam* onely had such a Paradise, such a good Conscience, walking with God, without sinne, without feare, in the state of Innocencie. There is but one way now to come to it: our peace is now to be had by Mediation and Reconciliation; being iustified by Christs blood wee haue this peace. In stead of many, marke one remarkable place of Scripture for this purpose. If you aske what makes a good Conscience, there is but one thing in the world will make it, *Hebr. 9. 14. The blood of Christ once offered by his eternall Spirit, without fault, purgeth our Consciences from dead workes.* Yea, so admirable is the force of this blood, that it leaues no more conscience of sinne within it. This Lambe

Hebr. 10. 1.

D

out

out of Gods remembrance into the Wildernesse of Obluion. If thy Conscience rage as the Sea, Christ cast into it, as *Ionas*, whists all the waues of it. If the Law make it as Mount *Sinay*, covered with darknesse, the Gospell calmes and lightens it presently. If tossed as the Ship where the Disciples sayled in the night, hee rebukes the Windes, and they are still: if the Diuels rend and rage in it, he casts them out presently.

The Iaylor came in trembling, ready to fordoe himselfe, *Beleeue on Christ*, sent him out leaping and reioycing. It's strange how freely, effectually, and speedily hee quiets all. Oh all ill Consciences, heare and beleeue; this is the honour, royalty, and peculiar dignitie of Christs bloud, to pacifie and make good our Consciences! I doe not so much admire at all his miraculous

culous healings of Diseases, Lepries, Blindnesse, and Lamenesse, Demoniackes of all sorts, as I doe at his gracious and sodaine quietting of the Conscience of *Mary Magdalene*, of *Zachæus*, of *Paul*; and so the like vertue this blood hath still, to day and yesterday the same. Nothing else in the world hath this vertue save his blood: all other merriments haue no more power to quiet Conscience, then Holy-water and Charmes to coniure the Diuell.

I finde in a French Comedie one brought in as troubled in Conscience for sinne, and he runs vp and downe like a Hart with an Arrow in the side, for remedie, hee buyes a Pardon, runnes to Shrift, whips himselfe, goes on Pilgrimages; and all this while, like an Aguish man that drinckes water, or leapes into a Poole, his disease

increaseth; then fals hee to seeke merry company, to see if hee can play away his trouble; but like *Sauls* ill spirit, it returns with greater violence, & brings seauen worse with it to torment. In the end hee findes Christ, or rather is found of Christ, and so findes peace, & this is the good Conscience we speake of, to which being in Christ, there is no Condemnation, no Accusation. Wouldst thou purchase a good conscience at an easier rate? wouldst thou haue it for sleeping? When thou hast tried all conclusions, come hither & buy salue for thy Conscience without money. When thou hast spent all thy time and money about what will not quiet thy minde, as *Alchymists* smoake out all in seeking the *Philosophers-Stone*, here is that which will doe it; beleeue and proue, and thou and thy Conscience shall be safe and quiet:
this

this is approued, thus *Paul* got his.

Yea, but is this all? Is it so cheape and easie a thing? May we now sing a *Requiem* to our Soules, lay the reynes on our neckes, cast care away, and doe what we list? I feare not such an obiection from a true beleeuing Conscience. They that prattle thus know not *Ingeniū fidei & bona Conscientia*, the good nature of Faith and a good Conscience.

Let me not dawbe your Consciences with vntempered mortar. Faith as it pacifieth, so it purifieth Conscience. Christ purgeth our consciences to serue the living God, and after all his cures, bids the healed goe away and walke after the Spirit, and sin no more. There are indeed a generation of Libertines and hypocrites that serue Christ, as *Lewes* the 11. is reported to haue serued his leaden *Crucifixe* which he vsed to weare in his hat, & when he

had blasphemed or done any villany, he would pull it off and kisse it, and so sinne ouer and ouer againe; like our common Swearers, that cry God mercy, and aske him leaue to abuse his Name againe, and that wittingly and willingly.

These and such like, let their Consciences speake peace to them, as the Fryer in *Stephan.* absolued a Gentleman, that would needes pay well, yet would not promise to amend his fault, in stead of an Absolution hee pronounced a Curse vpon him in Latine, which hee tooke for pay; *Christ absolue thee, which I beleue he will not; and bring thee to Heauen, which is impossible.*

Lib. 4. Diff. 14.

Many Sentences hath the Master of Sentences borrowed from *Ambrose*, against such Consciences, which I omit to rehearse, least as *Ablers* body they hinder the passing of the people by. A good Conscience

science stands not with a purpose of sinning; no, not with an irresolution against sin. He is a foole and a vaine mocker, no true penitent, that mournes for sin past, and yet meanes at the same time to sin for the time to come. With which Sophisme the most perish at this day, with this in their mouthes; *They beleeue on Christ, and haue as good a Conscience as the best*, and yet walke in sinne. But oh thou vaine fellow, shew mee *Pauls* good Conscience by *Pauls* prooffe, by his *Desire in all things, &c.* Is Christ able to saue thee, and is he not able to sanctifie thee? Let mee with *Tertullian*, tell thee, that the promises standing true, thy faith is false, & the Gospel remaining safe, thou shalt perish.

Titius, a Trades-man or Lawyer here present, happily is desirous to haue peace of Conscience, is sorry for his oathes & fraudulent courses

this week past, but knowes he shall fall to the like the weeke comming, hates them not, and meanes not to strue against them, but to returne to the myre; my Text saith not to him, *Goe in peace*, to such loose and licentious Consciences that make Christ a bawd of sinning, and Faith a cloak of liberty. I haue heard that the Pope hath sold a Pardon for a Murder past, with a Dispensation annexed for the next: but Christ my Lord and Master (as bountifull & gracious as he is) grants no such. If he forgieue that which is past, hee giues at least so much Grace, as to deny vngodlinesse for the time to come. To conclude this point; thou desirest a good conscience, without indenting or conditioning, I bid thee belecue in Christ, & thou hast one; yet take this, not into the bargain, but as an after prouiso: Art thou willing to haue a good Conscience,

science, and to be assured thereof, here follow foure infallible Characters and markes of a good one, which I desire you to marke attentively, and by them to try your Consciences throughly. Hitherto I haue shewed how you may get one: now how you may proue one. Here are foure Elements or humors, which well compounded & mixed, make vp a perfect health of Conscience: if any one be wanting, or faile in a iust measure or proportion, Conscience is accordingly defectiue and sicke.

The first, is that which must be the first in euery good action, that is, the *Will*, that the bent & inclination of that be set right. I would the word had beene plainly translated as it is in other places, *verbatim*, *willing*: It impliyes first; that hee that hath a good Conscience, doth not onely doe well, but wills to doe

9. 1. 1. 1. 1. 1.

doe well, doth it voluntarily, not forcedly, or out of externall and sinister motions, but from an internall principle, a sanctified and rectified will, which God accepts for the deede, and aboue the deed. Secondly, that he doth not onely wish and faintly desire, which Translation may flatter an hypocrite that hath some sluggish lusts, and some sodaine good pangs and moodes, and such as for the time little differ in sicknesse and starts from a regenerate will: but the word notes a strong and settled resolution, a constant purpose, and such as produceth endeavour. He that will be rich, pearceth himselfe through with many sorrowes, where the same word is vsed; I graunt it is *Carnificina*, a racke to a good Conscience, to say, It must alwayes doe well; and contrarily, it's a true ground of comfort, to say,

say, that a will and purpose is sufficient testimonie and approofe of a good one : but then it must be meant, Not every languishing and lazie flash of every wither and woulder, but of a willer ; and this word is equall with the other two, which are good Synonimaes and Glosses vpon this, vsed by *Paul*, *Act. 23. 24.* I labour, or exercise my selfe, and *πεπονηται*, I lay my policie, or bend my wit and will to haue a good Conscience, and to serue God,&c.

It may be said of some, They would be good, but they haue no will to it. There is none so prodigall or slothfull but would be rich ; Yet we say not, such will be rich, that is, set it downe, determine it *ultima voluntate*. There are none so wicked, but at some times would be good, and leaue sinne ; but these dispositions breed imper-

imperfect Essayes and profers, ripen not, hold not, deserue not the name of Will. Corrupt flesh hath many such Propensities and Bubbles, and is very prodigall in momentanie purposes and promises; but *David* saith, hee will keepe Gods Commaundements: *I haue vowed, sworne, &c.* vwhen *Michol* mocked, *I will yet be more vile*, as resolute Swaggerers, whose Will is set and sould to sinne: They sinne and vwill sinne, say Preachers what they can. *Ahab* will goe, crie *Micaiah* what hee please; so *Iosuah* will serue God, let others doe vvhat they vvill. Sanctified Will may be crossed, and captiued, and hindered, but yet it holds it owne bent, and ouercomes the Law of Rebellion, is predominant, and can neuer be forced to sinne, or to will to sinne, vvithout a curbe in the mouth,
the

the more stiffe and steady this Will is, the better Symptome of a good Conscience.

Secondly, this Will must extend it selfe to all; Though in many things our deedes faile: vvhich extent let *Paul* expound vwith a distribution, towards G O D and Man, *Acts* 2. In duties Diuine, Humane, of Charitie and Pietie, vvhatsoever is done for Gods sake and for Conscience sake, is done equally: No man makes a Conscience of one, but hee that doth of all: hee that delights in the breach of one Commaundement, hates all the rest. The rich and precious boxe of a good Conscience, is poluted and made impure, if but one dead Flye be suffered, I say not, if one Flye of Infirmitie light in it, against the vvill fore-mentioned, but if vvith our vvill it lye, and dye, and

is *πᾶσι*.

and putrifie in it. When Christ purgeth *Maries* conscience, hee casts out not fixe but seuen Diuels, yea, hee leaues not one of the Legion remaining, nor one spot of Leprie in any one member, but saith, *Faith hath made thee whole.* Here I see many fall short, and I pitie to see so many ciuill men and hypocrites to come so neere the Kingdome of heauen and a good Conscience, and yet one thing is wanting. Foolish *Herod* that doest many things, and stickest at one: Foolish *Ananias*, that spilst and lost all thy cost with a small reseruatiō. Foolish hypocrite, why takest thou paines to climbe so high on that hill of Piety, and yet for one step of iniustice to thy neighbour, ascends not into Gods Mountaine, though thou comest often into Gods Tabernacle. Thou ciuill honest man, why giuest thou
Almes,

Almes, liuest fairely with man, and forgettest the maine, art so farre short of this *All things*, that thou forgettest that which should be all in all, that is, Pietie to God? Vniuersall and Catholicke obedience, is the best distinguishing Touchstone of trueth and falsehood, of good & bad Consciences. This Vniuersality must also extend to great and small duties, I say Vniuersality, not equality: A good Conscience mainly desires to please God in the great Commandements, as Christ calls them, and then in euery complement, in euery hoofe and naile, so neere as he can, yet obseruing a due proportion. It most of all straines at grosse sinnes, yet swallowes not Gnats. It trembles at Wounds and Blood, feares Faith and Troth: It abhorres Adulterie, hates Dalliance: It payes Tithe-sheaves carefully,

fully, it detaines not Tythe, Mint, and Anniseede: It sayes not, an inch breakes no square, and small faults must be winked at; and in this sence may well be said to be scrupulous, because it being tender feeles scruples: onely here I lay a Caueat, that it be not erroneous, or ignorantly dubious and scrupulous, like the wall-eyed or bird-eyed Horse, that starts vpon euery shaddow without occasion or cause: makes Conscience where God and his Word makes none, makes many questions for Conscience sake. Light and information is as good as tenderesse, both together make an excellent Conscience, and *abiter* for the sake of scrupulous Consciences, that desire vnfaignedly in all things to walke honestly, I giue them these solemane charges.

First, that they study the peace of the Church.

Se-

Secondly, that they studie their liberties.

Thirdly, that they be humble towards God and their Superiours, and willing to illuminate and regulate their Consciences by the Word, and be established in what they are to doe, not admitting euery feare of the contrary without ground, yet remembering *Pauls* rule, to follow the *Dictate* of Conscience, rather then of Angell, Potentate or Prelate, yea of Apostle. For, after the Apostle had determined that, in the 14. to the *Romanes*, he yet requires in the latter a *Plerophorie*, and blesteth him that doth it with consent of Conscience, and makes all other Sinne a Sinne against Conscience, being worse then a Sinne against Man, yea, next to the Sinne of the Holy Ghost. An erroneous Conscience holds the Wolfe by the eares,
E bindes

bindes to the Act, frees not from the fault: Oh therefore labour to get a Salue, and thinke not your owne eye-sight to be sharper then the Eagles. Endeavour to informe your Consciences aright; and ha-ving so done, be carefull in all things to keepe a good Conscience, and that throughout the whole tenour and course of your liues, which is required in the next terme of Conuersation.

3.

Αναστειλει

A word that addes to the former, *Constancie* and *Equalitie*: there are in the life of Man many turnings, references, and diuers respects, in all these; at euery turne to be the same Man, requires the strength of a good Conscience: to take a step or two well, a Childe or a Drunkard may, but to walke evenly, and to turne hither and thither well, argues strength. A lade or a broken paced Horse, may
racke

racke or strike a stroke or two right, but to maintaine the thorough-pace, at euery stop & turne to be at the commaund of the Rider, argues mettall and goodnesse. This terme is expressed by *Paul*, *Acts 23. 1. I haue alwayes or thoroughly, To this day*, and *24. 16. ἀπερὸς πομπῆς ἔχων σωεῖσθαι*. That is, without tripping or stumbling, or without offence to other, &c. A weake Conscience falls at euery turne; godly in one company, prophane in another: a good one as a Square Cube, is the same which way soeuer you turne him: Turne him to God, to his Neighbour, turne him to companie, turne him alone, turne him loose to all occurrences, he holds his owne, and walkes honestly. For example, one day is the brieft of a Mans whole life, and is a little life, bounded with the Night and the Morning,

ἄχρη τῆς ἡ-
μετέρας ταύ-
της.

διὰ πέντε.

ſeſidexa

*Turbida & Lu-
cida interna.*

ning, as with Birth and Death : wherein a conſcionable man firſt turnes to God in Prayer alone, then with his Family, then to his Calling, then to his Recreation, to Societie, Eating and Drinking, and at night returnes to God and his reſt ; in all theſe walking godly, ſoberly, righteouſly, and is able to ſay trulier then the Epicure at night, *I haue liued this day* : I haue walked honeſtly ; hee is a good Dayes-man, or Iourney-man, or Tasker, which is an excellent myſterie of well liuing and Redemption of time, a working vp our Saluation in holineſſe and righteouſneſſe, all the dayes of our life : hee that lets ſlip one dayes watch and worke, may ſleepe at night in a whole ſkinne, but not in a ſound Conſcience. Such crazie Conſciences haue, as broken braines, their good and euill dayes. Conſcience

as a vessell may easily be kept pure and cleane if rinsed euery day; but if it goe longer, it gathers soyle, and askes harder scouring by more then ordinary Repentance. Dayly washing will keepe it pure and faire, which is the last thing which is yet wanting to perfection, such perfection as is to be found in the way: and that being added, will set on the rooffe and pinnacle vpon this building

καλως, *Honestly*, I could wish the Translatours had vsed some other word, because this is so disgracefull and contemptible as the world goes, though the word in the due signification is honourable, *Honestie* in trueth (as ironically as the world vseth it) being onely truly honourable, forcing honour from the breasts of men, which is the seat of honour, which brauerie doth but begge. The word is

4.

ἀξίως.
 εὐπρεπῶς.
 ἀκριβῶς.
 σεμνῶς.
 εὐσχημῶς.

λογικῶς
 λατρεῖαν.

comprehensiuē, and compasseth in the sadome of it, as much as any, or all the other Aduerbs in Scripture, *worthily, decently, accurately, circumspēctly, grauely, after the best fashion, or comely, praise-worthie, liuely, famously*. It notes the lustre and grace of an action, which makes our conuersation shine before men, and sets out Gods glory. τὸ καλὸν, a thing that Citizen and Courtier much stand vpon in their Actions, yea all men now a dayes build, feast, weare apparell, not for bare necessity, but for their credit, so as they may get honestie by them. Vnconscionable men slubber ouer their worke, and thinke any thing good enough for God, as in *Malachie*: and content themselves with reasonable seruice, for so they translate that. *Rom. 12.* Whereas *Paul* often requires Christians should be excellent ringleaders

ders in faire workes ; and provide honest or honourable things before men , and to possesse their vessels , much more their Consciences in honour, that they may be fit Temples for the Holy Ghost. As *Theodore* most diuinely vpon *Exodus* , looke how the Temple was adorned with the finest Gold, Siluer, Silke, Purple, Scarlet, Jewels, &c. So must thy Conscience, of which Temple this was but a Type.

There is in euery dutie besides the deede done, an honourable decorum annexed, as in hearing, to heare swiftly ; in preaching, to labour & to be instant in season, &c. in giuing Almes, to doe it cheerefully ; in trading to be at a word ; in payments & promises to keepe day and touch : and thus it becomes a Christian to exceede the Pharisee, and the ciuill man, or else

καλῶν ἔργων
προϊστα-
σθε.

ὅπως δεῖ γινώ-
σκειν τὴν ἀρετὴν
ζῆν, &c.

it is not for his, and his Masters honour.

David did excellently when hee would not offer a Sacrifice without cost; The vvoman that spent her costly Spicknard on Christ, the smell whereof perfumed all the house, and holds the sent to this day. The Widdow that gaue all her substance: our honourable personages, how meane are they in allowances to Ministers, in Almes to the poore or any expences, that respect G O D and their soules. A good Conscience for the sake of this honestie, auoydes and flies, not onely scandalous blemishes and staines, but all the least blushes and appearances of euill, all brackish tasted thinges his stomacke goes against them: If hee knew neuer so well, Cards, Dice, Vsurie, Non-residencie, Plurality to be neuer
so

so lawfull, yet because they stand not with this honour, he will none of them. He asks not what he may doe with a safe Conscience, but with an excellent one; not what is lawfull and expedient, but honourable.

Thus haue we scene the Apostle riding in this triumphant Chariot, drawne as it were with these foure horses, the foure euidences of Conscience.

The first proues it good; the second, true; the third, strong; the fourth excellent.

Hee that hath *the Will*, hath the seeds of Religion, and is a Christian, and no Atheist.

He that willeth *in all things*, is a sound Christian, and no hypocrite.

He that *conuerseth or walketh*, is a grown Christian, no babe or weakling.

He that walks *honourably* is an excellent

cellent Christian, no ordinary one.

He that hath *all these*, may well say and glory with the Apostles confidence, *that he is assured.*

He that hath them not, as most haue them not, may wel conclude, *Wee are assured our Consciences are euill and impure, willing to sinne, and walke after the flesh.*

πέπισμαι

The word is *Pauls* word, and yet he speaks it in the plurall number by way of *Syllepsis*, changing the number, because hee would haue it the word of euery Christian. *πέπισμαι* is a word of as good certaintie as *ᾠδα*; it seconds and binds it, as the better word, *Rom. 14. I know and am assured.* Of it as of the roote, springs *πίσις*, for all *Bellarmino* would eleuate it. It imployes a grounded perswasion, not from Inspiration or Reuelation, but from Arguments and Experience. Faith is the substance and evidence;

ὑπόστασις, ἐ-
λεγχῶ.

dence; and the perswasion or assurance of a Christian is as firme as is any worldlings for his estate; yea, a thousand times surer. You rich men thinke your selues sure of estates here vpon earth, but wee Christians know our selues sure of heauen. Conscience knowes it selfe, as well as Science any Principle, or Sense any Object. Without which certainty, Christians were of all men most miserable. Popery and Nature, and the old Leuen of *Pelagius* newly worse sowed by *Arminius*, neuer hauing had experience of this Plerophorie, serue Christians, when they boast of this their confidence, as *Ananias* did *Paul*, strike them on the face with the terme of pride and presumption; yea, sticke not to giue them the lie; but such betray themselves with their owne noyse. I would aske them but *Pauls* question, *Doc not you*

Hosea 2.

you know? If they answer as vsually they doe, No; nor they thinke any man living on earth: I would pray them to mark what followes, *Except you be reprobate, reffuse, or reject any,* as yet in the state of Re-probation, for ought they know.

Indeed it becomes the strumpet and aduultresse to doubt of her husband, and not to call him *Isbi*, but let him marke (saith Bernard) the Spouses language; *My beloved is mine and I am his. See* (saith he) *what a good Conscience dares doe. Habet Ecclesia spirituales suos qui fiducialiter agunt cum Christo: The Church hath her spirituall ones that rely boldly on Christ, or confidently;* the very terme that Bellarmine excepts against. And, *Id audet vnus, quod audet vniuersitas; Ego pulvis & cinis, &c.* Yea, euery particular person dares doe as much as the Catholike Church; I that am dust and ashes

asbes dare apply this to my selfe. And *Tompson* vpon that Text. *These things* (saith hee) *are not written for I know not what ayrie Notions or Idas's, but for mee and thee.* Without which who would be a Christian? A mans Conscience is deepe and deceitful, but the spirit of man, especially helped by the Spirit of God, and vpon examination and tryall, may and doth know as well (saith *Augustine*) his Charitie wherewith he loues, as his brother whom he loues; and if his Charitie, then his Faith.

Three *scioes* I finde in the end of *Iohns* Epistle. The Major or Proposition is Gods Word; *The beleeuer is saved.* The Minor is assumed by Gods Spirit & the Conscience, two sufficient witnessses, fortified and assisted by many premisses, by the compasse within, the land-markes without, Faith, and the fruits

*Hæc non sunt
scriptæ pro Idæis
nec scio quibus, sed
pro me & te.*

fruits of Faith. *Dost thou beleene,* saith Christ? *I beleene,* saith the the man. And this is the Restipulation of a good Conscience in Baptisme, and in euery true Beleeuer. *Credo? Credo,* was the ancient forme, which answer, all wauerers must reuerse and innovate. Latitudes of assurance I grant in Babes and old men. *Dauid* knew when he came to *Hebron*, that God meant to establish the kingdome to him and his, which he knew before, but now with a confirmed knowledge. The Ballances of the Scoale shake and tremble at the first, after the weight is in a while it settles and rests: and so our Soules. And euen this Certaintie is of the nature of all precious Faith, though experienced Faith increaseth it. It's this Confidence that makes a good Conscience, this valour makes the value of it inuuable and invterable.

The

The third Part.

Looke vpon my Text, and see how valiantly by the right and interest of it, *Paul* first challengeth & commands prayers, euen at the hands of the Iewes. Who waters a dry stake with any heart? what comfort hath *Peter* to pray for *Simon Magus* in the gall of Bitternes? but with what hope of audience might hee pray for *Cornelius*, and such as he was? So *Iohn* for *Gaius* and the Elect Lady, walking in the truth; not so for *Diotrephes*. Secondly, see how hee begs, not their good opinion and good words of him, though hee knew they had strange surmises and suggestions of him from the false Apostles; to be a very *Proteus* and *Polypus*, the ground Cheater of the world, but in stead of Apologies and Captation of good will, hee relies to this Fort,

Fort, passeth not for mans day: he is happy enough without them: he carryes his comforter in his bosome and breast, and hath a *selfe-sufficiency*. A dependant and beholding happinesse is haife a misery, like Mills that cannot grinde without winde or water. *Saul* cannot be merry without a Fidler: *Ahab* without *Naboths* vineyard: *Haman* without *Mordecaies* curtisie. A good Conscience without Musicke, or Money, or Honour, is happy and merry alone, and is like the late Engin of the perpetuall Motion.

As rich men stand vpon tearmes, I can line by you, and without you: so saith a good conscience to the world.

It layes clayme not onely to the prayers and communion of Saints, but to the attendance of Angels. As *Luther* is said to haue said, they are Cookes and Butlers to this
continuall

continuell feast : they ascend and descend to them with messages from Heauen. Christ, as *Abashue-rosh* with *Hesher*, delights to suppe with such. The holy Ghost takes vp in them his aboade and temple. See in the *Canticles* how Christ is in-amoured with the beauty and familiaritie of his Spouse, and they often mutually inuite one another to waikes and feasts.

Thirdly, which (is more) in the faile of all other comforts ; yea, in despight of the greatest discomforts and disgraces that can be, in the greatest stormes and stresse, in the foulest weather, this Shippe raignes and rides at Anchor, as in a Harbour and Lee, hangs out the Flag of comfort and defiance. Let the Iewes thinke and speake what they will, it stirs not *Paul* : he soares like an Eagle, not respecting the chinking of Sparrowes ; is aboue the scourges and razors of tongues.

I am much taken vp with admiration, when I reade *Acts* 27. How *Paul* in the angry *Adriaticall* Sea, at midnight, when the tempestuous *Euroclydon* blew, after fourteen daies want of meat and light, when the Marriners despayred, how couragious he was: but I wonder as much and more, to see his Conscience passe with top-saile & banners displayed, through the Sea and waues of good report and bad report; to see him singing & praying at midnight in the Dungeon, al manacled and fettred, in a wounded skinne, but whole and merry Conscience.

Censures and rumors the world is full of: who escapes? Not *Paul* himselfe; yet is aboue them, and giues a secret *Item* to all such as censure him, that they wronged him in iudging a good Conscience. The fashion is, to iudge and censure all courses wee reach not, or
fauour

sauiour not; and so we smite many a good Conscience. In this respect what neede haue wee all of good Consciences, seeing tongues spare none?

There be three dayes especially, the day of Sicknesse, of Death, of Iudgement; in which Comfort is worth a world, and then all worldly comforts and comforters, like run-away Seruants and drunken Seruing-men, are to seeke when one hath most vse and neede of them, as *Iob* complaineth of the Brooks of *Teman* in the drought of Summer: which makes the triumph of the wicked (*Iob* 20.) momentany, and as a night Vision, when as the Prophet said, *One dreames of bread, and wakes hungry*. In these times you shall see the merry and iolly worldling hang the head like a Bul-rush, and the Ruffians brags lagge like a starcht Ruffe in a storme. How doe such

F 2 droope

droope euen in old age, and say, the dayes are come, wherein there is no pleasure? The storme comes after the raine; that which is worst, an ill Conscience like a Blood-hound hunts dry-foot, and brings the sent of sins of his youth; whereas the Conscience of a well-passed life is the staffe of age, *Pabulum senile*, better then all the Sacke and Sugars, and such pittifull comforters. When the stomacke failes, and the grinders waxe few, and appetite ceaseth, this is a continuall feast. In the decay of sleepe this is a Downe-pillow. In all our tribulation this *Simon* helps vs to beare our crosses. In all our euill dayes its at hand. It sustaines the infirmities of the body. When Princes sate in counsell against *Dauid*, this was his *Jonathan* to solace him. When the Lyon roares, the righteous is bold as the Lyon, and feares not what man can doe vnto him.

But

But if once Death begin to look vs in the face, how doth *Naball* dye like a stone? How doe *Achisophel* and *Iudas* dye the death of cowardly Harts and Hares, pursued with the full cry of their sinnes, which makes them dead in the nest before they dye: then a kingdome for a good Conscience. Then send (as in the Sweating-sicknesse and the Plague) for Mr. Minister, but alas if he come, hee can but speake to the eare, and all in vaine ylesse God open the Conscience to heare and be quiet, to heare and imbrace comfort. But when speech failes, & all thy Senses shut vp their doores and windowes, then who or what can anaille but a good Conscience? When thy wife and thy friends do augment thy griefe with parting and loath to depart, as *Pauls* friends broke his heart with weeping, then this onely and alone dies, or rather liues with thee, and seeing Land

approaching, bids thee be of good comfort. More chearefully haue I seene it make some die, then other wed.

All the Martyrs from *Stephen* the Protomartyr, down to the last that suffered, are clouds of witnesses: it hath inabled them to imbrace their stakes, clap their hands, leape, as Doctor *Taylor* did, within two stiles of the stake, or (as he said) of his home and Fathers house.

Lastly, at the last day, and after the last day, when all these shadows shall flye away, this substance shall abide. A good Wife is a good thing, but *Sarah* must part with *Abraham*; and these relations shall cease in Heauen, but a good Conscience, attended with good workes, shall follow: and the better it hath beene here, the better in degree it shall be there, the wider entrance and entertainment it shall finde there. When all Bookes shall perish,

perish, and Heauen melt like a Parchment scrole, this Booke shall be of vse: when all Diuels and damned shall tremble and with the hills to couer them, this shall lift vp thy head, for thy redemption approacheth: when neyther friends, nor a full purse shall pleade, nor the wicked stand vp right in iudgement, then, then, well-fare a good Conscience; then shall conscience haue it mouth opened, tongue vntied, & God will bid it speake. Happy hee then that hath an excusing one, miserable he that hath it an accusing aduersary.

Yet still further: Faith and Hope are excellent things here in this valley; these shall cease, but Conscience abides. A good one was a petty heauen vpon earth, a mount *Tabor*, a glimpse of glory here: a bad one was a Hell, a Purgatory, or Limbo, at the least, tasting of the flashes and smoake of hel: but hereafter how intollerable shall be the

horror of the one, and how inconceivable the ioyes of the other. Without this worm that dies not, hell should not be hel; without this continual Feast, heaven should not be heaven. Next the happy vision of God shall be the company of a good Conscience, and next to that, the Societie of Saints and Angels.

The last Part.

But oh Lord, who beleeues our report? or to whom is the benefit and excellencie of this creature of thine reuealed? Oh Lord, to whom shall we speak and apply what hath been said? You the sonnes of men haue lost your hearing, charme we neuer so wisely, thunder we neuer so earnestly, you despise vs Ministers. You thinke we come hither to play our prizes, to speake out of forme, and not of Conscience, or to speake out of choller and passion.

Besides, if you would heare vs,
wee

wee are Strangers to your secrets, to your hearts and wayes ; we are confined to our Cells and Studies, and are not acquainted with the Tythe of the worlds villanies. Besides , when the Houre-glasse is out, wee can say no more to you, and perhaps shall neuer see you againe ; but your Consciences know you, though happily you be strangers to them , they compasse your pathes , your lying downe and accustomed wayes.

I will therefore turne my speech (as the Prophet to the Earth and Heauen) to your Consciences. Hearken *oh Consciences*, heare the word of the Lord: I call you to record this day, that it's your office to preach ouer our Sermons againe, or else all our Sermons and labours are lost. You are the cuds of the Soule, to chew ouer againe, against your reproofes, and against your secret and faithfull admonitions

ons what exception can any take, your Balme is precious, your smittings breake not the head, nor bring any disgrace. GOD hath giuen you a faculty to worke wonders in priuate and solitude. Follow them home therefore, cry aloud, in their eares, and bosomes, and apply what hath now, and at other times beene deliuered.

CONSCIENCE. If the house & owner where thou dwellest be a Sonne of Peace, let thy Peace, and thy Masters Peace, abide and rest on him; that Peace which the world neither knowes, nor can giue, nor take away. Be thou propitious, and benigne, speake good things, cherish the least sparks and smoke of Grace: if thou findest desire in trueth, and in all things, bid them not feare and doubt of their Election and Calling: With those that desire to walke honestly, walke thou comfortably; handle the

the tender and fearefull gently and sweetly: be not rough and rigorous to them, binde vp the broken-hearted, say vnto them, Why art thou so disquieted and sad? vwhen thou seest them Melancholly for losses and crosses, say vnto them in cheere, as Elkanah to *Annah*: *What doeſt thou want? am not I a thousand Friends, Wiues, and Children vnto thee?*

Clap them on the backe, hearten them in well doing, spurre them on to walke forward, yea winde them vp to the highest pitch of Excellencie, and then applaud them: delight in the Excellent of the earth.

Be a light to the blind and scrupulous.

Be a Goad in the sides of the dull ones.

Be an Alarum and Trumpet of Iudgement to the Sleepers and Dreamers.

But

But as for the Hypocrite, gall him, and pricke him at the heart; let him well know, that thou art Gods Spie in his bosome, a secret Intelligencer, and wilt be faithfull to God.

Bid the Hypocrite walke in *all things*.

Bid the Cruell, adde Piety to Charity.

Bid the wauering, inconstant, and licentious, *walke constantly*.

Bid the luke-warme and common Protestant, for shame amend, be zealous, and *walke honestly*.

But with the Sonnes of *Belial*, the prophane Scorners, walke forwardly with them, haunt and molest them, giue them no rest till they repent, be the Gall of bitterness vnto them; when they are swelling and drinking, serue them (as *Absolons* Seruants did *Amnon*) stab them at the heart: yet remember so long as there is any hope, that

that thine office is to be a Paedagogue to Christ, to wound and kill; onely to the end they may liue in Christ, not so much to gaster and affright, as to leade to him; and to that purpose, to be instant in season and out of season, that they may beleue and repent.

But if they refuse so heare and sinne against thee and the Holy Ghost also: then shake off the dust off thy feete, and either fall to torment them before their time, and drue them to despaire; or if thou giue them ease here, tell them thou wilt flie in their throat at the day of hearing, when thou shalt and must speake, and they shall and must heare.

Conscience, thou hast Commission to goe into Princes Chambers and Counsell Tables: be a faithfull man of their Counsell. Oh that they would in all Courts of Christendome set Policie beneath thee,
and

and make thee President of their Counsels, and heare thy voyce, and not croaking Iesuites, Sycophants and Lyers; thou mayest speake to them; Subiects must pray for them, and be subiect for thy sake, to honour and obey them in the Lord.

Charge the Courtiers, not to trust in vncertaine fauors of Princes, but to be trustie and faithfull, as *Nehemiah*, *Daniel*, *Ioseph*, whose Histories pray them to read, imitate, and beleue, aboute *Machiavels* Oracles.

Tell the Foxes and Politicians, that make the *Maine* the *by*, and the *by* the *Maine*, that an ill Conscience hanged *Achitophell*, overthrew *Haman*, *Shebna*, &c. Tell them it's the best policie, and *Salomons*, who knew the best, to get and keepe thy fauor, to exalt thee, and thou shalt exalt them, be a shield to them, and make them as bold as the Lion in the day of trouble,

ble, not fearing the enuie of all the beasts of the Forrest, no, nor the roaring of the Lion, in righteous causes.

Conscience, Thou art the Iudge of Iudges, and shalt one day iudge them; in the meane while, if they feare neither God nor man, be as the importunate Widdow, & vrge them to doe Iustice. Oh that thou wast highest in all Courts, especially in such Courts as are of the Iurisdiction, and receiue their Denomination from thee: suffer not thy selfe to be exiled, make *Felix* tremble, discourse of Iudgement to them.

To the iust Iudges, bid them please God and thee, and feare no other feare: assure them for what euer they doe of partialitie or popularitie thou wilt leaue them in the lurch; but what vpon thy suite and command, thou wilt beare them out in it, and be their exceeding

ceeding great reward.

If thou meetest in those Courts,
& findest any such Pleadors as are
of thine acquaintance and follow-
ers, be their tee and their promoter,
tell them if they durst trust thee,
and leaue Sunday worces, bribing
on both sides, selling of Silence,
pleading in ill Causes, and making
the Law a nose of waxe, if they
durst plead all and onely rightfull
Causes, thou hast Riches in one
hand, and Honour in the other to
bestow on them.

As for the Tribe of *Leui*, there
mayest thou be a little bolder, as
being men of God, and men of
Conscience by profession. Be ear-
nest with them to adde *Con* to their
Science, as a number to *Cyphars*
that will make it something worth.

Desire them to preach, not for
filthie lucre or vaine-glory, but for
thy sake; wish them to keepe thee
pure, and in thee to keepe the my-
sterie

sterie of Faith : assure them thou art the onely Ship and Cabbinet of Orthodoxall Faith, of which if they make shipwracke, by lazinesse and couetousnesse they shall be giuen ouer to Poperie and Arminianisme, and lose the Faith, and then write bookes of the Apostasie and Intercision of Faith, and a good Conscience, which they neuer were acquainted withall, nor some Drunkards of them euer so much as seemed to haue.

And whereas thou knowest that many of all sorts are discouraged with the taxation and slaunders ; some that conferre , some that are fearefull and doubtfull, if they doe it to the Lord and thee (as who knowes but God?) bid the world as *Paul* doth here, turne censuring into praying ; and if they will not, let them as they preach thee, so regard thee in all godly simplicity, and expect their reward at the

G

hand

ἐξ ἐλπίδος
αὐτῶν καὶ τῶν
πρὸς τὸ θεόν.

hand of the great Shepheard.

For the Citie, get thou into the high places, into the Pulpits, into the Entries and gates of the Citie; crie aloud, and vtter thy words in the streetes: Oh that thou wert free of it, and hadst freedome of speech and audience in all their Courts and Companies, and that for thy sake they would make and keepe wholesome Constitutions for the Sabbath, and orderly keeping of it, and see that well executed and obserued, which is the Nurse of all Piety and Conscience.

Charge them that are rich Citizens, and in their Thousands, that they lay no weake Foundation, no three halfe-penny Foundation, but be boundfull to pious vses, to the poore, and to the Ministerie of the Citie, that they take away the scandall of the times, and vpbaying of the Romish *Penninah*, against the *Anna* of our times:

Let

Let the Hospitall, Widdowes and Orphanes, taste of their bountie; with such Sacrifices (if they come from Faith and a good Conscience) God is pleased. Bid them not trust in the shaddow of siluer and gold, which will wither as *Jonahs* Gourd; but in thy shelter. Goe home with them this day, I inuite thee to their Table; if I had liberty (as they say it's a courtesie for the Preacher to inuite a guest) *Conscience* thou shouldst bee my guest. Deferre not till to morrow, lest businesse hinder thee. This day reckon and walke with them, and talke with them: Bid them lay aside all reckoning Bookes, and reckon with thee, and often reckoning will make you friends.

Be at their elboes when they vse false Weights and Ballances, and giue them priuie nips: let the mutuall profit of Buyer and Seller be the ru'e of buying and selling,

and not the gaine of the one of them alone. Assure them that are houlders by fraud, that they hatch as the Hen, the Partridges Egge, that hath wings and will flie away; and that they heape vp wrath against the day of wrath, and are in the meane time selfe-condemned; whereas thou wouldst make them rich, and adde no sorrow, nor grauelly greet in their mouth, but such gaine as will stand with content and selfe-sufficiencie.

If thou meetest with Simoniacall Patrons, tell them, they and their money shall perish, for selling thee and the Soules of the people.

I haue not, as *Ezechiel*, a Map of the Citie, but thou knowest all the lurking Dennes, Stewes, and infinite nookes. I send thee to preach and cry vnto them.

Roare and thunder in the eares of the roaring Boyes, of all the swaggering Crue, and tell them they

they must for all these come to Judgement.

To the Fashion-mongers, both the statelier sort, and the light-headed yellow-banded Fooles, tell the one that the richest lining and inside is a good Conscience: And for the other, if thou wilt vouchsafe, tell them that plaine apparell and a good Conscience, will doe them more honour, then all these Apes-toyes.

As for the Players, and Iesters, and Rimers, and all that rablement, tell them, thou wilt one day be in earnest with them, & though thou suffer them to personate thee vpon their Stages, and shew their wit, and breake their Iests on thee now, thou wilt owe it them, till they come vpon the great Stage before God, and a'l the world: Where my sides, memorie, and knowledge faile, adde, enlarge, and apply: Print it in the hearts of as

many as thou canst, and the Lord graunt thee Grace and Audience in their cares, that they may suffer the words of Exhortation, and so I end with the Prayer after my Text, which is like a rich garment, that hath facing, gards, and seluage of it owne.

The God of peace, that brought againe from the dead our Lord Iesus, the great Shepheard of the Sheepe, through the blood of the euerlasting covenant, make you perfect in all good workes, to doe his will, &c.

Thou oh Lord, that hast wonderfully planted and formed our Consciences within vs, that onely knowest and searchest our Consciences, that hast thy Chaire in the Heauens, and onely art able to teach them, and purifie them. Thou which woundedst and healedst 3000. at one Sermon, whose hand is not shortned: stretch out thine arme, and doe the like

in

in these latter times.

Forgiue the Sinnes against thee and our Consciences, and the frequent checkes of it and thy Spirit.

Ouerthrow the man of Sinne, that Tyrant and Vsurper of Conscience.

Molliifie and enlighten the obstinate Consciences of the Iewes, Turkes, and Pagans.

Illuminate and sanctifie all Christian Princes, especially our Soueraigne, and fill the royall treasure of his Conscience full of excellent comfort: and that he may as much excell in Conscience all other Kings of the Earth, as he doth in Science, without all comparison.

Comfort the afflicted, direct the doubtfull and scrupulous, and remove all snares and scandals of weake Consciences, which thou hast not planted, and which thou knowest are not for the peace of thy *Sion*.

The

The grace of our Lord Iesus
Christ, and the loue of God our
Father, and the comfortable fel-
lowship of the Holy-Ghost, and
the peace of a good Con-
science, be with you all
now and euer.

Amen.

FINIS.

ERRATA.

Page. 5. marg. Act. 24. 16. & 33. 1. p. 7. l. 1. r. Bookes.
p. 8. l. 21. for Chaires. r. claimes it as.

A
COAL FROM
THE ALTAR,
TO KINDLE THE HO-
ly fire of Zeale.

In a Sermon preached at a generall
Visitation at Ipswich.

By SAMUEL WARD, Bach. of Divinity.

The second edition, corrected & much amended.

Θεῶ καὶ ὑμῖν.



At LONDON,
Printed by H. L. for Ioyce Macham, widow;
and are to be sold in Pauls-chuch-
yard, at the signe of the Bul-head.

1616.